

## Contributions

### A CRITICISM

JACOB C. CASSEL

In EVANGELIST No. 39 the editor criticises or aims to criticise a part of my National Conference paper on Foreign Missions. I say *aims* to criticise because he only criticises *his view* of my idea of the plan of God, and not what I meant to say, or thought that I had said. How easy it is to be misunderstood; I am no more a believer in a "second probation" than my brother is, and it is only this unintentional misrepresentation on his part that impels me to criticise his criticism, as it is possible that others have formed the same view of my address that the editor has.

In my paper I affirmed that God's plan was "*elective and selective*, and not universal, that is God never contemplated a universal salvation in this dispensation. I did however not mean to affirm that those who are lost in this age shall be saved in the next.

This is the gospel age in which men by nature stand in a lost condition before God, but thro the acceptance of the atonement may be saved by grace; some have and many will accept this salvation but by far the greater number will reject it as affirmed by Christ in Matt. 7:13, 14; Luke 17:26, 36; Matt. 24:36, 42 and many other scriptures.

From the meagre revelation there is given to us of the next dispensation I infer that sin and unrighteousness will not enter into it. Satan is to be chained for a thousand years; Christ occupy the Throne of David as the Supreme Potentate of all the earth, which the meek will then have inherited as promised in the Beatitudes of Christ. The term *salvation* will then be a misnomer, there being no one lost, no one will need salvation; but all this has nothing whatever to do with those who reject Christ in this age as they will not be resurrected until the thousand years are ended.

At the first re-appearance of Christ the living and dead saints shall be taken up to be with Christ, I Thess. 4:16, 18. The 14th chapter of Zechariah gives a partial account of how the earth is to be cleansed of the ungodly, after which holiness is to be universal, even upon the pots in which the seething is done. This in brief is my view of the present, and of the future dispensation. I entertain no thought whatever that the lost of this dispensation will in any sense be saved in the next as the next dispensation will not be one of salvation, but one of perfection which needs no salvation. The editor says in his criticism, "We search in vain the entire New Testament for a text to prove the coming of a dispensation when superior gospel advantages will be offered to the sinner."

I say even so, it is this belief that impels me to spend my time and money to bring people to a knowledge of the truth, or to an understanding of the "plan of God" now.

Thus far Brother Gnagey and I agree; there are however a few points upon which we differ: he believes that the gospel will finally triumph in a general salvation, preparatory to the Lord's coming; I believe it will end up an awful catastrophe because of a rejection of the true spirit of Christ, and a waxing worse and worse unto the day of wrath. This is what Christ foresaw and foretold hence *contemplated*, (if I understand the correct meaning of that term.) If Jesus expected a general salvation would He have used such language as He did in Matthew 7:13, 14 and Luke 16:26, 36, together with similar passages all thro the New testament from Matthew to the end of Revelation. I must regard the teaching of Christ as true until some one proves to me that it is not true, even tho I may disagree with some of my best earthly friends.

My brother seems to have difficulty in making a distinction between the terms salvation and evangelization. Salvation is a work of God, evangelization a work of man. It is man's duty to evangelize the world, it is the function of God to save such as seek salvation. For instance the United States have been evangelized and recognize in a general way that the religion of Jesus Christ is the only true religion but not nearly every one that believes this is actually saved. Just so it is to be with the whole world; all are to know of Christ, all are to be evangelized, or taught; but salvation remains to be at the option of the hearer, or the will of God. Christ nowhere commanded his disciples to save the people but to witness to all, to preach to all. Jesus confirms this fact in Matt. 24:14. He says "this gospel of the kingdom shall be preached in all the world for a witness unto all nations then shall the end come." He says nothing about all being saved by it.

In conclusion, a few words about the text in St. John 12:32. "And I, if I be lifted up from the earth will draw all men unto me." This text is some times used to support the idea of an evolutionary salvation and was thus used by our brother at the late conference, and he has quoted it in his criticism which I am considering. The literal truth of that text proves more than my brother is willing to accept. Thus far the lifting up of Christ has not drawn all men unto him; the gospel has now been preached for over eighteen hundred years and yet today there are a thousand millions of people that do not yet know anything of the Christ; these are dying at the rate of one a second, and thus it has been going on during the centuries of the past,

and there are no indications of a very radical change in the near future unless the Lord comes, and if the views of my brother and I are correct in believing that there is no "second probation" the lifting up of Christ has certainly failed to draw all men unto Him literally speaking: and even if somehow the world a thousand years hence should be saved by the forces of religious evolution the fact would still remain that countless millions that lived thro the centuries were not drawn to the uplifted Christ, and never can be if there is no "*second probation*." Just such a condition of things Christ contemplated, anticipated and foretold in many scriptures, clearly so in His address to the churches thro John on the Isle of Patmos. And what is so sad about it all, is that the responsibility rests largely upon a lukewarm, indifferent church: it is not God's fault. The fact is only such as *looked* upon the brazen serpent were healed from the poisoned wound and as that uplifted serpent was a type of the uplifted Christ only such as by faith look at Him are drawn unto Him.

Finally let me say that I hold those views because I believe them with all my heart to be the clear, plain teaching of the gospel of Christ, and not in any sense because they are taught by what is known as the Christian and Missionary Alliance. I am however happy to know that the Alliance does in the main teach what I believe to be true on those points consequently feel drawn towards that people. On other important points they lack rich truth that are prominent among us as a church. We want to hold all the good we have, and learn as much more as we can from others.

### PRAYER COVERING—A LITTLE FURTHER

J. W. BEER

In No. 36, brother D. Bailey in allusion to my article in No. 29, says that he writes "not to find any fault . . . but to carry the investigation a little further." With him I can truly say, "I do not love controversy, but I love truth:" but if it be necessary, in order to maintain truth, to engage in controversy, or even to "earnestly contend for the faith which was once delivered to the saints," I am ready for the controversy or the contending.

We are progressives but we must not get ahead of Christ and his inspired apostles and writers in our teaching and practice.

From the tenor of the brother's article we would think that Paul's first letter to the church at Corinth was exclusively for the church at that place. Let us hear Paul's own assertion. He says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name